

however, seek the freedom of their will at the very point where they are most securely fettered. It is as if the silkworm sought freedom of will in spinning. What is the reason ? Clearly this, that every one thinks himself most free where his vitality is strongest; hence, as I have said, now in passion, now in duty, now in knowledge, now in caprice. A man unconsciously imagines that where he is strong, where he feels most thoroughly alive, the element of his freedom must lie. He thinks of dependence and apathy, independence and vivacity as forming inevitable pairs.—Thus an experience that a man has undergone in the social and political, sphere is wrongly transferred to the ultimate metaphysical sphere. There the strong man is also the free man, there the vivid feeling of joy and sorrow, the high hopes, the keen desires, the powerful hates are the attributes of the ruling, independent natures, while the thrall and the slave live in a state of dazed oppression.—The doctrine of free will is an invention of the ruling classes.

10.

ABSENCE OF FEELING OF NEW CHAINS.
—So long as we do not feel that we are in some way dependent, we consider ourselves independent—a false conclusion that shows how proud man is, how eager for dominion. For he hereby assumes that he would always be sure to observe and recognise dependence so soon as he suffered it, the preliminary hypothesis being that he generally lives in independence, and that, should he lose that independence for once in a way, he would immediately detect a contrary sensa-